



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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OBLIGATION OF THE CHURCH TO SUPPORT ITS MINISTERS:

Being the substance of a Sermon preached at Sheffield, Eng. before the Associated Churches and Ministers assembled there, April, 25, 1821: By JAMES BENNETT, Minister of the Gospel.

"If we have sown unto you spiritual things, it is a great thing if we shall reap your carnal things?"—1 Cor. ix. 11.

It devolves on me, my dear hearers, by the appointment of others, and not by my own choice, to unfold and enforce the duty of supporting the ministry of the word. I am not unaware that the first mention of this subject will startle many, and awaken a thousand reflections on the delicacy, not to say the invidiousness, of the attempt. But as I hope to give the most satisfactory proof that divine authority binds this duty on the conscience, I presume that you feel it would be an affront to your good sense, and a reflection on your Christian principles, to waste your time in efforts to display the propriety of a doctrine which God has commanded, and of resolving, that neglect on this point shall not rob us of the right to say, "we have kept back nothing that was profitable to you, nor shunned to declare the whole counsel of God."

If any shrink from this subject, not on their own account, but for the sake of others; lest the discussion should prove injurious to religion, by giving color to the suspicion of mercenary motives, which some affect to entertain against the ministers of religion; I respect their fears, I sympathize with their delicate solicitudes, and say with the Apostle, it were better for us to starve, or to die, than that any man should make void our glorying, that we preach the Gospel, "not for filthy lucre, but of a ready mind: and seek not yours but you."

I would, however, remind such hearers, that the words I have chosen for my text are extracted from a passage, in which the same apostle who was so exquisitely alive to every thing that might commit the honor of the Gospel, inculcates the duty of supporting the ministry, on an infant church, whom he might naturally be afraid of prejudicing against that religion which they had so recently embraced. Yet we shall soon see with what frankness and decision he who would sacrifice every right, or interest of his own, or even life itself to the honor of the gospel, demands the recompense due to pastoral toils; without once betraying the slightest suspicion that he might injure the religion of Jesus, by pressing a duty which bears the impress of divine authority, and commends itself alike, to the coolest decision of the judgment, and the noblest feelings of the heart.

That those who live under the highest inspirations of religion, will welcome the consideration of this subject, I am satisfied; because I know that they grieve for the inadequate attention paid to that which so deeply affects the interests of the church; while those who would gladly lose sight of the grand Christian duty, or blot it from the code of Scripture and the Christian's breast, are the very persons, for whose "correction and instruction in righteousness," we are compelled to unfold the duty, and urge to that obedience which Heaven demands, for its honor and their highest good.

On the coolest consideration, therefore, I feel myself entitled to all Christian freedom in discussing this subject; not forgetting that as I am often called to address young ministers, on their duty to the churches, and can appeal to some present that I have endeavored to discharge that delicate task with unsparring fidelity, shewing all that the churches have a right to expect from us, I may be indulged with equal boldness, while I call upon Christians to yield an adequate support to those, who "watch for your souls as they that must give an account."

I request, then, your candid attention to I. The Divine appointment, that the church of Christ should support its ministers.

To a Christian audience, scarcely any thing more is necessary, certainly nothing is more conclusive and authoritative on any point, than to show that "thus saith the Lord." In the mode of adducing my proof of this, I cannot follow a better example than that of the inspired Apostle, who shows that the ancient dispensation enjoined the same duty; that Christ perpetuated it under the Gospel; and that in fact, it may be

termed a duty of natural religion, or, in other words, that it is but common justice.

1. Under the Mosaic dispensation, God enjoined that the ministers of religion should be supported by the contributions of the people.

Let no one take alarm at this appeal to the Law, as if I wished to bring them under the Jewish yoke of ceremonies; for it should be remembered, that all that is most dear to our hearts as Christians, was first announced to the world by Moses, and the prophets, before Christ and his Apostles proclaimed the fulfilment of the promised grace. The seed of the woman shall bruise the serpent's head, said Moses in the Law; unto us a child is born, unto us a son is given, sang the sublime prophet Isaiah; while those psalms which kindle our devotion, and give utterance to the emotions they inspire, were penned by David for the service of the Mosaic tabernacle and the temple which Solomon built. If ever, therefore, we read the Old Testament with reverence and delight; if, at any time, it cheers our hearts with its consolations, or guides our steps by its counsels; we admit that the more ancient half of the inspired code may be our instructor; though it was given under a dispensation that has now yielded to one more glorious and complete. In fact, the very Apostle who most strenuously contended that the Law was but a "shadow of good things to come, of which the body is Christ," in that same epistle, which was designed and blessed to call off the earliest Christians from doting upon that which was abolished, so fully displays the various and interesting modes, in which the legal rites unfolded evangelical truths, that he leaves no doubt of the propriety of learning Christian duty from the general principles of a dispensation, whose peculiar rites are no longer of force.

Justly, therefore, the Apostle says to the Corinthian church, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, it was written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are we not rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they who minister about holy things live of the things of the temple? And they who wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel."

This leads me to show 2. The same duty, of supporting the ministers of religion, is enjoined by Christ under the Gospel.

Here, also, as in all other things, that Saviour, who is the Legislator, has made himself the model of virtue. He who wrought, as it is probable, at the trade of a carpenter, to support himself, and the family in which he was born, previously to his coming forth to the public ministry, would not have disdained to continue that course of honest industry, however it might have shocked the pride of the carnal mind: yet he deemed it proper to discontinue it, from the time that he was anointed by the Holy Spirit, to preach the Gospel of the kingdom. As he came not "to be ministered unto, but to minister, and to give his life a ransom for many," we might have expected, that he would rather give than receive; and to him who wrought miracles to meet the exigencies of the starving thousands who attended his ministry, it had been easy to create all that was necessary for him and his attendant band. He chose, however, to cast himself on the liberality of his hearers, to live upon the contributions of those whom he was serving; for in addition to the entertainment he received, wherever he went, preaching the gospel, "certain women, who followed, ministered to him of their substance."

In harmony with the same design, and as a part of the same plan, when he sent forth the apostles for a short excursion, while he was with them; that these newly fledged eaglets might try their wings, before he should be taken from them and they should fly through the whole world having the everlasting gospel to preach to every nation under heaven; he gave them this charge, "As ye go, preach, saying, The kingdom of Heaven is at hand. Heal the sick; cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words,

when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city." He could have wrought miracles for them every day, and supplied all their need each moment. Or he, who raised the money from the bottom of the sea, in the mouth of a fish, to pay the contribution required for the service of the temple, could, in a moment, have filled their purses with all that their journey would require. Nor is it improbable that this would have been far more gratifying to their feelings, I would not say the pride of the disciples, to pay for all they obtained, and openly confer, rather than seem to receive obligations. But the superior wisdom of their Lord and ours, determined that they should go without scrip and without purse; that those, to whom they ministered, should entertain and support them, all their journey through; and that they should inquire for the most worthy persons, and there abide, as putting honor upon their host; for it is a maxim in Christ's kingdom, that He and His faithful servants richly repay their entertainment, since the laborer is well worthy of his meat.

When, therefore, the Spirit descended on them at Pentecost, the Apostles gave themselves up wholly to their ministry; so entirely withdrawing from all secular concerns, that even the distribution of the alms of the faithful, was not sufficiently spiritual for their hands. They said, therefore, "It is not meet for us to leave the word of God, to serve tables. Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the word."

In those letters to the ministers, Timothy and Titus, in which Paul portrays the character, and describes the duties of the Christian Pastor, he says, "give thyself wholly to these things, that thy profiting may appear to all." "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

I know, indeed, that it is objected, that Paul himself is an exception to this rule. But this very objection admits, that the rule is, that ministers should be supported by the people of their charge. How strange, then, is the perversion which makes the exception their rule, and the rule an exception! And for what reason did Paul make himself an exception to that which he declared the Lord ordained should be the general practice? Because there were some, among the first churches, who being ill-affected to his person, his ministry, and doctrine, would gladly have seized any opportunity to charge him with sinister motives. He determined therefore to cut off all occasion, "from them who desire occasion, that wherein they glory, they may be found even as we." Who, therefore, can require their minister to imitate the Apostle, in thus abstaining to receive support from those to whom he ministered, without making the unenviable admission, that they imitate the ill-disposed persons, who view the ministry and the gospel with an evil eye; whom it is therefore necessary to melt down by heaping coals of fire on their heads; to vanquish, by such a course of voluntary martyrdom for their welfare, as would stop the mouth of an infidel, and compel the bitterest foe to admit, we were their disinterested friend?

For this reason, our missionaries among the heathen are obliged, at first, to support themselves, or must be assisted by the churches at home; because, we cannot expect idolaters to contribute to the support of a religion, whose truth and value they have yet to learn. But shall we deal thus with the churches of Christ? The love of Christ forbids that we should treat you, brethren, as heathens, or ill-affected towards that Gospel, in which you all glory and exult.

But after all, it was only at certain intervals, and in particular places, that Paul labored, working with his own hands to minister to his wants. For we read most distinctly, of the contributions made to his support, by the disciples of Christ. One beautiful acknowledgment of their liberality may well suffice. "In Thessalonica, ye Philippians sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God: But my God shall supply all your need, according to his riches in glory by Jesus Christ."

Even in Corinth, where the Apostle received nothing from the church he served, he was assisted by churches at a distance. "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren who came from Macedonia supplied." If the persons, to whom this was written, had any generous sensibility, how must they have been stung by this reflection on themselves, and how must they

have envied the churches of Macedonia their superior honor, in supporting the Apostles of Christ!

3. It is the dictate of what may be termed natural religion; as it is but common justice that those who labor for others, should be supported by them. Had not God explicitly interposed his authority, nor regulated this subject in divine revelation; but had he only said, now judge of your own selves: does not nature teach you what is right? Would it not have been manifest, to every man of common sense and just feeling, that if one class of society give themselves to secular duties, and to provide what is useful for this life, and another devote their days to mental and spiritual pursuits, to promote the interests of the soul, those who derive the benefit of the spiritual man's seclusion and studies, should share with him the benefit of their labors and commerce?

To wish that it were otherwise, betrays such a perversion of mind, and such a destitution of all just moral feeling, as is utterly inconsistent with common honesty, apart from all the consideration of the nobler impulses of Christian religion. For the flock to desire the advantages of the minister's exertions, his mental solicitude and physical powers, while he receives no benefit from their worldly gains, is as manifestly unequal and unjust, as for the minister to be supported by their labors, and do nothing for them in return. Few services would be to me either more difficult, or more ungrateful, than to defend sinecures in the church of God. But against those who plead for what they call a free gospel, I would pledge myself to prove the propriety of making the ministry a mere emolument without study, and without pastoral care or public instruction. For if a whole people may derive the benefit of one man's labors, and yield him no recompense; surely one man may be supported by the whole, though he should never devote to them his private moments or his public toils.

I am fully aware, that in apparent opposition to all this reasoning, is the practice that prevails among a people who show, in all the intercourse of life, a very correct sense of retributive justice. The body called Quakers are supposed to deny the duty of supporting those who labor in word and doctrine. But, on this point, considerable mistake prevails. The Friends, as they term themselves, do not deny the propriety of providing for those who give themselves to the labors of the ministry, but they actually perform this duty with exemplary liberality and love, wherever it is required. They restrict it, indeed, to the time that the ministers are actually engaged in travelling and preaching, so as to be entirely taken off from secular labors; for their peculiar views, of a certain special inspiration in public speaking, leading them to consider it unlawful to use previous study, they, of course, suppose that no more time is consumed in the ministry, than that which is employed in travelling, and addressing the assemblies convened.

For such societies, as profess not to hold the Quaker principles, concerning an inspiration in public speaking, which supercedes previous study, and yet make no provision for the support of the ministry, I can devise no excuse. Unless the mischief be counteracted, by the knowledge which other bodies of Christians may furnish, ignorance will soon prove their ruin; as covetousness or injustice is already their sin and shame.

(TO BE CONTINUED.)

TO THE EDITOR OF ZION'S HERALD.

Dear Sir,

I have long been impressed with a sense of the evils resulting to the interests of religion, from the excesses of some of its professors. Satan is bringing the doctrine of holiness and spiritual religion into disrepute, by pushing some of its warmest supporters beyond the rule.

This evil has, in some instances, shown itself in our church. To check it, is all important. If we would save the credit of the pure gospel, and be able to recommend holiness, without suspicion and contradiction, we must suppress the counterfeit coin; must show the distinction between the precious and the vile. This I have attempted, in a number of letters to a female friend of mine, who, as I think, has run into some errors, which, if persisted in, will be injurious to herself, and, if they spread, will be troublesome to the church. These were first designed for her alone; but on reading them to some friends, in whose judgment I can confide, they have advised me to make them public, with the hope that they would be of some service to the church. I therefore have concluded to send them to the Herald, for publication—not however, without fear, that, by an unskillful hand, I may injure the cause I would build up. May God forbid.

Yours in sincerity, W. F.

LETTER I.
Lyndon, Vt. Feb. 12, 1824.

Dear Sister,

I have thought much of the state of mind, in which, I found you, when I was in—, and of the conversation we had together.

To say the least, I have my fears for you, arising from my doubts of the correctness of your sentiments. I hope, therefore, you will permit me to address you, on the subject, and will give my arguments a prayerful examination. In this way, if you are wrong, perhaps I may be instrumental in setting right one, whom I highly esteem; and also of benefiting the church, which lies near my heart. I will be as definite as I can in stating to you what I consider exceptional in your views, and my objections to them.

I conceive the main root of all your errors, is a trusting to an inward impulse or impression, and implicitly yielding to it, whithersoever it impels or leads. This is a very fruitful root, and it produces a luxurious growth of erroneous conceptions and practices. If this be true, then it must be a root of bitterness; and wheresoever it springs up, it will trouble and disturb the church—it will corrode and disorder the heart. A tree is known by its fruits. A principle must be judged by its consequences. Listen to the consequences of your principles, and judge whether they be true or false. If I speak plain be not displeased. You are accustomed to use plain dealing, and will therefore, I doubt not, bear it without offence; especially when you are assured it is well meant, and comes from a friend—yea more, from a brother in Christ.

1. These ideas of yours are highly objectionable, because they render the scriptures of little or no use. They presume upon a revelation, if not of a higher, at least of a clearer character than that of the Bible. A revelation which, to those who embrace the ideas objected to, is a more sure word of prophecy; and to which, at all events, whatever the scriptures may seem to teach, whatever sound reason may seem to suggest, they do well to take heed. If the scriptures accord with this inward light, it is well, and they have now found out the meaning of scripture. If they do not accord, it is because we do not understand them, and the new, the inward revelation must nevertheless be followed. Who does not see that such a system throws the sacred oracles upon the back ground? Nay, it almost places them out of sight and out of use. What use can there be in a revelation that must be revealed again, before it is profitable for doctrine, for reproof, for correction, for instruction in righteousness? If one revelation is necessary to explain another, what need of that other at all? Why should not the latter be sufficient? If there be any thing defective in this new revelation, who knows but that defect consists in an improper explanation of the old? Therefore, this latter cannot be trusted any more than the former. Besides, if the latter be defective, how will that defect be known or remedied? It cannot be pointed out by the former, because that needed a new one to explain it. And how can that, which needed a new revelation to explain it, be brought forward to explain the explanation? This would be to say, that the former was better than the latter—that the scriptures were a better standard than the inward revelation; and therefore that this inward revelation could not be trusted, only as it was explained and corroborated by the scriptures. And here you would be brought on the very ground I am contending for. This result is inevitable, provided you acknowledge this inward revelation defective, or in any way uncertain. But if you say it is not, but perfect and safe to be trusted and followed, then the question remains with all its force—What need of the scriptures? If they correspond with this revelation, it is well; if not, it is just as well; because the former, being dark and imperfect, cannot be trusted, but the latter, being clear and perfect, is at all times safe and sufficient. Thus we can get along about as well without the Bible, as with it. And this is the very ground the spiritists take. With them, it is of no use to quote the literal word, to establish any doctrine; they are taught truth, in a clearer and safer way. Equally useless is it to enforce duty thereby; for they have their duty made evidently clear, and the time and manner of performing it accurately revealed, by a direct communication from Heaven.

And now permit me to ask, how far is this from being your view of the subject? And how far have I come short of proving the absurdity of such an idea? Have you ever realized, how directly your views tended to make the truths of the Bible of no effect? I hope the foregoing remarks will, at least, be a means of drawing your attention to the subject.

Before I leave this part of the subject, I owe it to myself, and to the cause of truth, to state, that I, by no means, deny the office of the Holy Spirit, in impressing divine truth upon the mind. This, however, is not a new revelation—it is giving to the heart a feeling and an experimental sense of what is revealed in God's word. Agreeable to Christ's declaration—"The Comforter, which is the Holy Ghost, shall bring all things to your remembrance, whatsoever I have said unto you." Whenever we have an inward revelation, we should bring it to the touch-stone of the word; and if it correspond therewith, receive it; and if it reject it. And this is the difference between your views and mine. I would make the scriptures the standard, paramount to every other; to this, every inward impression must be brought and tried. But you would make the inward teaching, the standard, and bring every thing to submit thereto; not excepting the

* Excuse my term—it conveys my meaning better than any other that I can find.

† Acts vi. 2-4. ‡ 2 Tim. ii. 4. § 2 Cor. xii. 12.

Bible. In one case, the word corrects and regulates the impression—in the other, the impression regulates, and, sometimes, even supersedes the word.

Further—since Satan is sometimes transformed into an angel of light; and since he too can quote scripture, when it will serve his purpose, as in the case of our Lord's temptation, therefore, we cannot safely take it for granted, that every passage, which comes to our mind, with some degree of force, is impressed by the Holy Spirit—or that it has the meaning which may be impressed upon the mind. But we must use our judgment, in comparing it with the scriptures, and in deciding upon its meaning, according to the rational principles of explanation. But here, I am aware, I am running against another favorite idea of yours, which I will now state, and if possible, induce you to give it up.

2. Your views degrade, and put out of use, the noblest faculties of the soul. In your system, reason, understanding and judgement, are of but little use. If used at all, they are made the servants, rather than the regulators, of the feelings. You expressly stated to me, you did not wish to receive the scriptures into your understanding, but into your heart. And I received the idea, that you did not wish to have your understanding interested or engaged, in apprehending divine truth. And, if this purity of mind is to be set aside, in the process of receiving and experiencing divine truth, of course, reason and judgement must also be set aside. Now, my dear sister, can you suppose that God has given us these noble faculties by which alone, we are distinguished from the brute creation, merely to serve the purposes of earth? That which dignifies and exalts man, above all other parts of this lower creation, is to be set aside, in his religious experience, and only those feelings, which (though perhaps in a higher degree) he possesses in common with the brute creation, are to be interested in this divine exercise! Pardon me if I ask, why may not brutes, upon these principles, have a religious experience, as well as men? Will you answer, because they have not reason and intelligence? But you have already set these aside. They can feel, as well as men. They can be hurried round, and impelled forward, by some indelible and incomprehensible impulse, with which the understanding has nothing to do, as well as men. If you say, these faculties have something to do, viz. to judge of the exercise, whether it be genuine: then I would ask, what if they do not approve of it? Must it be despised and given up? If you say yea; then you give up the ground, and acknowledge that these are the necessary and proper umpires to judge of divine truth. If you say nay, then I answer, you may as well not have them, as not suffer them to act; as when they act, not abide by their decisions. They are at best, but the dupes of the feelings, and for all purposes of religious experience, one might as well be without them.

Now if it be so, why were these powers of mind given to man at the first? Why have they been rectified, by divine grace? Why enlightened, by the Spirit of God? Why does God command us, in his word, to hear and understand? Why are the duties of religion called a reasonable service? Why does God say, by his prophet, come and let us reason together? And why does the apostle exhort his brethren, in understanding to be men and not children?

You will not understand me to say (for I presume you will exercise your understanding, to find out my meaning; if you do not to find the meaning of scripture) you will not then understand me to say, that religion cannot be felt.—You know I believe in the feeling part of religion. A religion without feeling, is a body without a soul. But the whole intellectual part is interested in religious experience. Each faculty and affection, in their proper order. Let the understandings be enlightened by the Spirit of God, receive the truth—let reason compare—let the judgment decide—let the heart embrace—and let all the soul feel the penetrating and heavenly influence.

3. Another error in your system, and that which renders it very objectionable, is, it destroys faith. What is gospel faith, but the receiving of the testimony of God? Even that testimony, which he has given in his word. "Faith cometh by hearing, and hearing by the word of God." To receive a testimony, we must hear it—the understanding must apprehend it, and clearly conceive of it. The judgment must decide, that it is God's truth—there faith can lay hold upon it. But to talk of faith in God, without knowing the ground of that faith, to talk of faith in the promises, without understanding what the promises contain, is, to me, unintelligible. I know you will say, the promises are understood, because God impresses them upon the soul, and gives the heart an experimental knowledge of them. But if this knowledge is communicated by experience, then the experience is had, before knowledge, and therefore, before faith (for faith cannot act upon that of which the mind is ignorant) whereas, the Bible always represents this experience, to be obtained by faith. You must either say, that faith acts upon the promises, without knowing whether they exist, or what they are, which is absurd; or you must maintain, that experience is had without faith, which is unscriptural; or you must acknowledge, that the mind understands and judges of divine truth, before faith lays hold of and embraces it; and that, through this act of faith, an experimental knowledge is conveyed to the heart. This last idea accords with my experience, and so, I believe, it did with yours, till your mind became beclouded with mysticism. Indeed, every other view of faith, is to me mysterious and unintelligible.

But I must draw this letter to a close, and postpone till another opportunity, what I have more to say, upon this subject. In the mean time, I sincerely pray, that the foregoing may be rendered a blessing to you, and that will greatly rejoice the heart of your sincere friend and brother,

W. F.

Art thou in sickness? Think of him, who bore thy sin, the great source of all sickness and misery; and be glad, whilst thou rememberest, that upon Calvary he gave thee the sacred pledge, that thou shalt soon be in that world, where sorrow and sickness shall be alike unknown.

MISSIONARY AND RELIGIOUS.

INTERESTING MONTHLY CONCERT.

On Monday evening, July 5th, in Park-street Church, Boston, the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, Mr. Everts, who has just returned in health from a visit to the South, met a large assembly of the friends of missions, and communicated much pleasing intelligence from the Indian stations. He could not, however, enter upon the detail of this intelligence, without first acknowledging the kindness of Providence, in protecting him by the way and restoring him to his friends in safety. He was sure from past expressions of affection, on the part of those before him, that he should be indulged in this acknowledgment of gratitude to a kind Providence for personal favors. He had visited, during his absence, all the stations among the Cherokees, and most, among the Choctaws. The first and principal topic, to which he called the attention of the audience, was the progress of religion among the Cherokees. It is an opinion expressed by many, that adult pagans cannot become Christians. Facts however, at the present time, warrant a different opinion. At all the Cherokee stations, except Brainerd, there was, at the time of Mr. Everts' visit, or had been a little before, unusual seriousness.

At Brainerd there was nothing of this kind, except the recent anxious inquiries of three pupils, in the schools; two of whom afforded pleasing evidence of conversion.

At Haweis, a native Cherokee, who took the name of Mills at his baptism, in honor of Samuel J. Mills, and who has been a member of the church at Brainerd, some years, is exerting a most salutary influence. Mr. Ellsworth, the missionary, stated that he is of good report, and is very active in promoting the salvation of those around him. At this station, there has been more than ordinary religious excitement, during the past year.

At High Tower, sixteen Cherokees were admitted to the church, about a fortnight after Mr. Everts was there. He mentioned the case of two individuals, at this station: one a chief, who in 1822 was favorable to the school, but expressed his confirmed unbelief in relation to the truth and efficacy of religion. This man is now an humble inquirer after truth; and prays publicly among converted Cherokees. It is stated, that no instance has been known of apostasy, among those Cherokees who have prayed publicly.

While Mr. Everts was at High Tower, sixteen children belonging to the school assembled to meet him. They were modest but not timid. Their behavior was peculiarly pleasing.

At Carmel, formerly Taloney, 18 have been recently baptized; ten had been previously baptized; and of ten more, hopes are entertained, that they have become pious; making 38 hopeful converts at one station.

At Willstown, there is considerable seriousness. A man and his wife afford uncommon evidence of a change of heart.

At Creek Path, also, there are several inquirers. The case of a respectable man, formerly a hunter, and who has been some time a member of the church, was mentioned to illustrate the influence of one adult religious Cherokee. He is an Elder in the church. He was sent as a delegate to the meeting of the Presbytery in April, at Huntsville, where he assisted at the Lord's supper in the distribution of the bread. It was stated that the effect on the minds of those who saw this man, was great in convincing them of the value of Missions to the Cherokees.

Here, it may be asked, What evidence have you that the hopeful converts mentioned above, are Christians? The answer is, said Mr. Everts, we do not assert it; but we have four reasons for hoping, that they are. They are reformed, in their external conduct; particularly from the sin of intemperance. They are persons of prayer; in the family, in the social meeting, and as far as it can be known, in the closet. They are anxious to obtain knowledge, particularly knowledge of divine truth. They endeavor to keep the Sabbath holy. Mr. Everts stated further, that the desire to observe the Sabbath is not confined to Christians. A Cherokee lately came 19 miles to learn which is the Sabbath; having resolved to observe the day himself, and to persuade others, as far as possible, to observe it.

The progress of civilization among the Cherokees is like the progress of religion, and is traced by the intelligent men of the nation to the influence of the missions. John Arch, who is regarded by the Corresponding Secretary as a very competent witness, was very explicit in his declarations on this subject.

The time at the Concert was so far consumed by this statement concerning the Cherokees, as to prevent a particular statement concerning the Choctaws. It was stated, however, generally, that their progress in civilization and religion, is gratifying, but not equal to that of the Cherokees.

Mr. Everts bore honorable testimony to the good conduct of David Brown, and to the effects of his efforts on the cause of missions. After visiting some of the principal cities in Virginia he returned to Washington to attend to important business in relation to his people. He has now gone to his parents on the Arkansas.

His father and mother, according to the testimony of Rev. Mr. Washburn, exert a most auspicious influence in favor of the Missionary station at Dwight. They are pillars in the church there. Mr. Everts gave an interesting account of the early history and present character of John Arch, with whom he travelled several hundred miles.

The contribution, at the concert, after this intelligence, amounted to \$48.—*Boston Recorder.*

Revival in England.—The Wesleyan Methodist Magazine for May states, that in the Redruth circuit, Cornwall, more than 1000 persons had applied for admission into the Methodist Society, and that several in the mines were under deep concern. A letter from Alston, Cumberland, mentions that there had been a considerable addition to the Societies; and that the work was still going on. Sowerby Bridge, near Halifax, and Norwich, were likewise blessed with a revival. The Wesleyan Missionaries at Shetland Isles continued to be favorably received, and their labors are signally blessed. One or two

chapels have been erected, and, and it is contemplated to erect others.

REVIVAL IN HALLOWELL AND THE NEIGHBORING TOWNS.

Extract of a Letter from Rev. Joshua N. Danforth, dated Hallowell, Me. June 29, 1824—to the Editor of the Telegraph.

As we usually consider the meeting for the anxious a sort of test of the state of the work, I will mention the progress of a few successive meetings of that kind within the Rev. Mr. Gillet's Society, in Hallowell, of which I had personal knowledge. At one, there were present nineteen. On the following Monday week, there were present thirty. At the next, fifty; and at the next, about eighty. A majority of this number have already expressed an humble hope of everlasting life. The work has already been prosperous in the Baptist Society. The utmost harmony of feeling has pervaded the breasts of Christians of all denominations. This feeling has been expressed in a united weekly prayer-meeting, which has been thronged by Methodists, Baptists and Congregationalists.

In the adjacent town of Winthrop, eighty or ninety have embraced the salvation of Jesus.

But the most wonderful exhibition of the power of the Divine Spirit which has ever met my eye, is that within a few days at Vassalborough.

A meeting was appointed at the meeting house, last Wednesday week, about twelve days since. Those were requested to stay after the dismissal, who were determined no longer to neglect their souls. Most of the congregation stopped. When the people finally retired, some lingered weeping in the porch. On Saturday an anxious meeting was appointed, at which were present nearly forty. At the next meeting of the same kind, held on the following Thursday, between eighty and ninety were present. About 40 have already submitted, as they trust, to the Saviour.

I ought perhaps to state that the melancholy and destructive incident at the raising of the meeting-house in Winthrop, by which three lives were lost and many persons put to extreme hazard and sickness, produced an unfavorable effect: but the work of grace is again reviving with apparently increased power, and the frowns of the Providence of God have quickly given way to the smiles of the Spirit of God.

The Rev. Mr. Irving, of the Caledonian Church, preached one of the anniversary sermons of the London Missionary Society. Six o'clock was the hour appointed for the commencement of the service, but by half past four standing room could scarcely be found. Mr. Irving preached upwards of three hours and a half, and was so exhausted that he was obliged to crave the indulgence of the audience twice during his discourse.

Union of the English and Catholic Churches!

A proposition has been made in the British Parliament for a union of the Church of England with the Catholic Church of Ireland. Mr. Robertson, the member from Grampound, is said to be the author of the suggestion, and Dr. Doyle, the Roman Catholic Bishop of Carlow, in a letter which he has published, speaks very favorably of the plan.

Zion's Herald.

BOSTON: WEDNESDAY, JULY 14.

To the sincere disciple of Christ, who is longing and praying for the arrival of the happy time when Zion's watchmen shall see eye to eye, there is no greater source of sorrow, than that spirit of distrust, jealousy and discord, which he too often witnesses among Christians of different names, who profess to be members of the same great family—who entertain hopes of the same immortal glory—and who anticipate the happiness of sitting together around the throne of the same Heavenly Father.—This spirit arises in a great degree, from the force of education. Children are unfortunately taught to believe that the particular views of the sect in which they were educated, are infallible, and that all who differ from them are in error. This belief too often "grows with their growth and strengthens with their strength." And without taking the necessary pains to inform themselves of the correctness of the opinions and practices of their brethren, they conclude they are erroneous and dangerous, merely because they were taught to believe them to be so.—Thus they become the willing dupes of many an idle tale;—and thus they foster a spirit far different from that which "hopeth all things" and "thinketh no evil."

We were led to these reflections by perusing an article in the last *Christian Register*, entitled "Camp Meeting." After quoting a sentence from the account of the late Camp-Meeting, at Westmoreland, which was published in the Herald of June 23d, the Editor of the Register observes:—

"We introduce this for the sake of expressing the apprehension which we sincerely feel, that our brethren of this denomination attach too great importance to the 'reformation' which are produced on these occasions. We make these remarks, not from any want of deference to the character and feelings of this well disposed, active, and charitable class of Christians;—but from a real conviction of the danger there is, that many may be led to rely on the saving efficacy of their first impressions and exercises, and in this manner to mistake what we think should be considered as only the commencement of the work of religion, for the completion of it. We fear that the preachers of this persuasion are not themselves sufficiently apprehensive of this danger, and that of course they do not guard their hearers against it, as they otherwise would, and as it seems to us their religious welfare requires."

*A Unitarian paper, published in Boston, and conducted with much ability and candor.

wise would, and as it seems to us their religious welfare requires."

Now we are fortunately possessed of some information which we hope will have a tendency to enlighten the mind and quiet the "fears" of our brother Editor, concerning the views which the Methodists entertain of "the saving efficacy of their first impressions, and exercises;" the substance of which we hope he will publish, in order to counteract any erroneous impressions which his remarks may have made on the minds of his readers.

We believe the Methodist preachers are fully aware of the evil consequences of trusting to first impressions unless those impressions are accompanied by good works, and followed by a continual growth in grace. They constantly exhort their hearers to "go on to perfection"—to "forget those things which are behind, and reach forth unto those things which are before"—and to press towards the mark of the prize of their high calling of God in Christ Jesus."

We make the following extracts from the "Doctrines and Discipline of the Methodist Episcopal Church."

"There is only one condition previously required of those who desire admission into our societies—a desire to flee from the wrath to come, and to be saved from their sins. But wherever this desire is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who would continue therein, that they should continue to evidence their desire of salvation, by doing no harm, by avoiding evil of every kind, by being in every way merciful after their power, as they have opportunity, by doing good of every possible sort, and as far as is possible, to all men; by running with patience the race which is set before them, denying themselves, and taking up their cross daily; and by attending upon all the ordinances of God." These are some of the "general rules of our Society," and, "if there be any among us who observe them not, who habitually break any of them, we will admonish him of the error of his ways, we will bear with him for a season; but then, if he repent not, he hath no more place among us."

Does this look like "trusting to the saving efficacy of first impressions?"

The Editor of the Register further remarks:—

"Among the score or two of souls brought to Christ, there were probably some who received valuable impressions which may prove permanent. Yet it seems to us very improper to speak of these as 'brought to Christ,' i. e. fully redeemed from the vanities and vices of the world, till they have had opportunity to prove the strength and efficacy of their good resolutions and principles, by a fair period of trial, especially if they have been previously immoral and vicious."

The Methodists do not reject any who manifest "a desire to flee from the wrath to come, and to be saved from their sins;" but, after the example of their divine Lord and Master, they receive them with open arms, and point them to "the Lamb of God, who taketh away the sin of the world." They "bring them to Christ" in the arms of faith and prayer, and earnestly beseech him to wash them in his most precious blood, and make them meet to be partakers of his heavenly kingdom. They do not, indeed, think them "fully redeemed from the vices and vanities of the world;" but they charitably hope that they have forsaken the "broad road which leadeth to destruction," and entered upon that narrow and pleasant path which "shineth more and more unto the perfect day."

Again—the Editor of the Register observes, that

"The ground of complaint and the danger seems to us to be, that they [the Methodists] lay too great stress on certain feelings and excitements, and insist too little on the necessity of testing their genuineness by a suitable period of trial."

Although "there is only one condition previously required of those who desire admission into our Societies," yet they are admitted on trial only;—and if, after a probation of six months, they are found to "bear good fruit," they are then admitted into full communion and membership of the Church. This, we think, is "testing the genuineness" of "certain feelings and excitements," "by a suitable period of trial;" and will, we trust, effectually remove the "ground of complaint" brought against us by the Editor of the Register.

"Nothing does so great detriment to real religion," (says the Editor of the Register) "as the establishment of false tests—the impression that a man may, by a certain course of mental exercises, be in a moment redeemed from the utmost hopelessness in his moral condition, to an undoubted certainty of everlasting salvation."

The scriptures authorize us to believe that the thief on the cross, Saul on his way to Damascus, and three thousand persons on the day of Pentecost, were "in a moment redeemed from the hopelessness of their moral condition." And they also authorize us to believe that every soul, who sincerely repents of and forsakes his sins, and turns to God through Christ, is "in a moment redeemed."—The false test alluded to in the above paragraph is not an article of faith among the Methodists; but they believe that those, and those only, who, having begun well, endure unto the end, will be saved.—The religion of Jesus Christ is subjected to the test of experience; and there must be some criterion whereby to test the genuineness of that experience.

The true evidence that we are Christians, that which is the source of all other evi-

dence, is "the spirit of God witnessing with our spirit that we are the children of God." It was through the medium of this Divine agency that primitive Christians knew their moral condition; and in this testimony modern Christians are permitted to rejoice. This evidence is directly from God, and consequently may be experienced at any time or place. It is to the mind what the light of mid-day is to the eye. We need not wait for a future day to know whether the sun now shines. This doctrine is not founded on a few solitary passages of scripture, but is universally interwoven with the great doctrine of salvation through the mediation of Christ Jesus. The work of the spirit in our deliverance from sin, must imply a knowledge of its operation. The doctrine of justification implies the direct witness of the spirit. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Pardon evidently supposes the mind had been involved in guilt. Being delivered from this state, and introduced to the favor of God, how can the mind be ignorant of this great work. The spirit, shining with its own light, and witnessing to its own work, must afford demonstration that Christ is formed within, the hope of glory. By this spirit, the spirit of adoption, the Christian is enabled to cry "Abba Father." Without this spirit, no man can call Jesus Christ his Lord in sincerity. This is the olive wreath that "twines around the soul of every experimental Christian. It is the stamina of Godliness in the soul. Rob him of this blessing, and he is like widowed Israel, mourning in sackcloth, refusing to be comforted; or like the Temple without the Shekinah. But while enjoying this divine bequest, he is shielded against his spiritual enemies, active in duty, patient in suffering, and triumphant in death.

We most cordially reciprocate the kind feelings expressed by the Editor of the Register, and most ardently do we desire that Christians, of every denomination, instead of standing aloof, and viewing each other with a suspicious eye, would interchange visits of friendship and Christian salutation, carefully examine each other's doctrine, discipline and practice, and heartily unite in praying for unity of spirit and the bond of peace. Then would they "love one another with a pure heart fervently"—then would the partition walls that have too long divided the children of the same household, crumble into dust—and then might we expect to behold the dawning of that glorious millennial day, when "there shall be none to hurt or destroy in all God's holy mountain"—when "the knowledge of the Lord shall cover the whole earth," and "the kingdoms of this world become the kingdom of our Lord."

"The pert and the ignorant are prone to ridicule." We were forcibly struck with the truth of the above maxim, while perusing a file of papers published at Halifax, N. S. entitled "The Free Press." In this paper we find an article respecting the late Rev. Mr. Smith, the indefatigable missionary of the Church Missionary Society of London, who lately laid down his life in his Master's cause, in the island of Demarara. The writer of the article, after displaying gross ignorance of the news of the day, by calling Mr. Smith a Methodist Missionary, proceeds in his pitiful attempt to ridicule the Methodists, by stating that, "Mr. Smith was, in all probability, as most of the Methodist Missionaries are, an enthusiast. It is no wonder that they should be enthusiasts, for the education they receive in the society of those who profess Methodism causes them to be enthusiasts. These people are accustomed from their childhood, to hear a long prayer before breakfast, long graces before and after their dinners, and a long prayer before and after their suppers, besides a prayer of their own just before going to bed; independent of prayers and sermons, three or four every day, at places of public worship, often delivered with considerable enthusiasm," &c.

A very serious charge, truly!!—It reminds us of the following anecdote, related at a meeting of a Marine Bible Society:—

"On board the flag-ship of a celebrated commander, a complaint was made by the captain against a number of the crew, if I recollect right, nearly two hundred, for disturbing the ship's company by frequent noises. The admiral ordered an inquiry to be made, and appointed a day for hearing. The accusation was, that these men were Methodists, and that when their watch was below, they were in the constant habit of reading the Bible to each other aloud; of frequently joining in social prayer, and singing of psalms and hymns. After the statement had been made and proved, the admiral asked: 'What is the general conduct of these men on deck—orderly or disobedient, cleanly or the contrary?' 'Always orderly, obedient, and cleanly,' was the reply. 'When the watch is called do they linger, or are they ready?' 'Always ready at the first call.' 'You have seen these men in battle, sir; do they stand to their guns, or shrink?' 'They are the most intrepid men in the ship, my lord, and will die at their post.' 'Let them alone then,' was the decisive answer of this magnanimous commander; 'if Methodists are such men, I wish that all my crew were Methodists.'

But to return to our Halifax Editor.—As might naturally be expected, from an enlight-

ed people, some of with the publication, misrepresentation, from his paper. C led the withdrawal following note to the paper shall be con liberality which sh nal, and when it c and improving, inst demoralizing matt envenomed—then, sent again to becom

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To the Friends of BRETHREN AND FA

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ed people, some of his patrons became disgusted with the publication of such nonsense, ridicule and misrepresentation, and withdrew their patronage from his paper. One of his patrons accompanied the withdrawal of his subscription with the following note to the Editor:—"Sir—When your paper shall be conducted with that decorum and liberality which should characterise every journal, and when its columns are filled with useful and improving, instead of the base, insulting and demoralizing matter with which they are now envenomed—then, and not till then, will I consent again to become a subscriber."

We rejoice at the spirit of morality and independence manifested by the people of Halifax, and are happy to witness their determination, that the "Press," however "Free," shall not be supported in its attempts to bring into disrepute our holy religion, and into ridicule and disgrace, the Ministers of the Gospel of Christ.

[COMMUNICATED.]

To the Friends and Members of the Methodist Church.

BRETHREN AND FRIENDS, In reviewing the history of our Church, we find ourselves laid under the highest obligations to God, for that special influence of divine grace with which He has crowned the labors of our ministers while disseminating the Gospel of his Son our Saviour, and for the important institutions established among us—institutions copied from the examples of the primitive church, and which, if properly guarded, must endure through all the ages of time. Among them we reckon an itinerant ministry of the highest moment, both as it regards vital piety in the church and the extension of the work of God in the world. But this blessing, however great in itself considered, and however pleasing to our people, is attended with serious inconveniences to their ministers. And in no case is that inconvenience more acutely felt, than in the education of their sons. The frequent changes we sustain destroys, in a great degree, the advantages which might be obtained from our common schools. A change not only of masters but of modes of instruction is the usual result of our frequent removals;—and in some places, no suitable schools are to be obtained. The extensive duties of an itinerant preacher, render it impossible for him to superintend the education of his own children; and if some suitable means are not adopted to remedy this evil, parental anxiety will paralyze the efforts of our most experienced and useful laborers, while others may be compelled to retire from the field, to discharge those social duties they owe their offspring.

Nothing, we think, can more directly tend to relieve their minds from anxious solicitude, and preserve their usefulness in the church, than the contemplated Wesleyan Academy, to be located at Wilbraham, Mass. While this Institution provides for the prosperity of the church, by retaining in the field of labor her most useful ministers, it will afford means for their children to obtain a religious and literary education, on principles adapted to useful life, which will appear obvious from the following system of education, recommended by the Board of Trustees:—

1. There shall be taught reading, writing, grammar, arithmetic, geography, composition, book-keeping, mathematics, logic, natural and moral philosophy, and astronomy. The languages usually taught in academical institutions. Females will be taught the most important branches of domestic economy, plain and ornamental needle-work, painting, drawing, &c.

2. There shall be an instructor to direct the studies of pious young men, who, from a sense of duty, are expecting to enter into the gospel ministry.

3. All the scholars, except those who are town residents, are to board in the Institution, and the Superintendent is to have the care of them as members of his own family, when not engaged in their studies.

4. The instructors shall take suitable times, when out of school hours, to exercise the scholars in the practical application of those branches of mathematical science which they have studied in school, such as measuring solids and superficies, gauging and weighing—taking heights and distances, &c. They shall also take opportunities for exercising those who have studied composition, rhetoric, and logic, in declamation and dramatick disputation. The Teachers shall also give Lectures on Chemistry, with practical experiments and illustrations, and illustrate the principles of natural and moral philosophy in general.

5. It is proposed, in connection with the Institution, to cultivate an extensive Garden and Farm, under the superintendence of an experienced and scientific agriculturalist, in which those scholars who wish to acquire a theoretical and practical knowledge of agriculture may be taught; and others who may desire to do something towards their own maintenance, may have the privilege of laboring when out of school, and they shall be allowed a suitable compensation for their labors.

6. Work-shops are also to be provided, and furnished with suitable tools, where the scholars, under the direction of an experienced mechanic, shall be taught the use of tools in various kinds of mechanical labor.

The importance of such an Institution must be obvious to all who will seriously direct their

attention to the subject. For the children of Methodist Preachers, it is indispensable. Without something of the kind, it is much to be feared that many of our most experienced Ministers must locate, to take charge of the education of their children. By having the privilege of placing them in a school like this, they would be relieved of a weight of care, and go on cheerfully in their itinerant work.

The venerable name of Wesley is connected with every department of Methodism, and an appeal to his judgment, respecting its institutions, is justly entitled to peculiar attention. Let us hear him speak concerning the Kingswood School. After remarking that competent provision is made for preachers, and their wives, so that they have no lack, he says, "yet one considerable difficulty lies on those who have boys, when they grow too old to be under their mother's direction. Having no father to govern them, they are exposed to a thousand temptations. To remedy this, we have a school on purpose for them, wherein they have all the instructions they are capable of receiving, together with all things necessary for the body. In whatever view we look upon this institution, it is one of the noblest charities that can be conceived. How reasonable is this institution! Is it fit that the children of those who leave all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labors in the gospel? How excellent are the effects of this institution! The Preachers, eased of their burden, can the more cheerfully go on in their labor, and perhaps many of their children may hereafter fill up the places of those who shall rest from their labor."

The Legislature of Massachusetts have granted an act of incorporation to the Wesleyan Academy; and the New-England Conference have resolved to patronise the Institution, and to use their influence to raise subscriptions to aid its funds, and we flatter ourselves that this institution will have the joint patronage of all our brethren and friends.

Camp-Meeting Appointments.

In Falmouth, Mass. August 9.—In Wellfleet, Mass. August 23.—In Windsor, Pittston Circuit, Me. August 31.

A "Memoir of Miss Nancy Thomas," is received, and will appear in our next.

FOREIGN INTELLIGENCE.

La Fayette.—The New-York American contains an extract of a letter to the Editors, from Gen. La Fayette, dated May 12th, in the following words:—"I expect the pleasure to write to you again before long, and the still greater pleasure to take you by the hand, as soon as it is possible for me to cross the Atlantic."

New York, July 10.—From France.—The 1st of June Havre Packet, Bayard, arrived yesterday, in 37 days passage.

Gen. La Fayette was to have embarked in this vessel, but could not get ready in time. Capt. Robinson informs that he would take passage for New York or Boston, if a suitable vessel offered, about the first of July, with his son, George Washington La Fayette.

[It is probable Gen. La Fayette and Son, will embark from Havre for New York on board the Packet ship Queen Mab, or the Packet ship Cadmus.]

From Spain.—Ferdinand, says a London paper, has issued what is called an Amnesty-decree; but in reality it is no other than a proscription list of the most atrocious and sweeping kind.—There is scarcely a man in Spain who can read or write, who can be considered exempt from persecution, if the amnesty-decree is carried into execution, so comprehensive are its exceptions. In them, a designing friar, or a hungry lawyer can find a charge against every man who has held any rank in society during the constitutional regime, of whom they may wish to rid themselves. The king of Spain's amnesty-decree, therefore, instead of reconciling him with his people, or drawing back a single exile now in a foreign land, widens the breach still more, and most assuredly will drive the most valuable portion of the population out of the country. We are assured, that from the first of January, to the first of May, no less than 7000 passports were delivered in Madrid.

Fatal Aerial Excursion.—On Tuesday last, Mr. Harris, a candidate for aeronautic fame, accompanied by a Miss Stocks, ascended in a balloon from the Eagle Tavern, City Road, London.—When about two miles from the earth near Croydon, Surrey, Mr. Harris prepared to descend, in effecting which he was killed. He opened the valve at the top, and the balloon descended with surprising rapidity. The noise occasioned by the escape of the gas was terrible, and the villagers of Chesham were collected together to assist the voyagers; but alas! they stood inactive spectators, for in a moment the vehicle fell in the park contiguous to the mansion of Mrs. Gree. The game-keeper and many other persons ran to the car, when they found Mr. Harris a corpse, and Miss Stocks insensible.—London paper.

[It appears that the accident is to be attributed to an error in the formation of the valve for letting off the gas. The size of this valve in Mr. Harris' balloon was three feet five inches in diameter, and when opened to its extremity would have allowed the whole of the gas in the balloon to escape in about a minute and a half.—Within the large valve was a smaller one with two flaps about one foot square. The object of this invention was to give the aeronaut the power of discharging the gas either in large or small quantities, as the occasion may require. There was a cord from each valve, and it is believed that during the voyage these cords became entangled,

and when he pulled the cord affixed to the inner or small valve, the large valve was forced open to its utmost width, and the greater part of the gas escaped. Mr. Harris did not see the danger of depriving the machine of its buoyancy so suddenly, till the mischief was done. In descending, the balloon struck against a tree, which occasioned the death of Mr. Harris, but so far broke the fall as to preserve the life of Miss Stocks.]

The Army.—Lt. Gen. the Marquis of Londonderry, has been reprimanded in a general order, for accepting a challenge from Ensign Battier, an inferior officer, for conduct in the exercise of his duty. Lt. Haskier and Ensign King, of the 55th, have been erased from the half-pay list, for insulting and challenging Lt. Col. Frederick; and Lt. Richard Lambrecht is also erased for carrying the challenge. The African corps, in consequence of late intelligence, are ordered to embark for the Gold Coast.—London paper.

Ireland.—Mr. Sergeant Goold, at opening the sessions, under the Insurrection Act, at Kilkenny, said, "There have been no fewer than two and twenty murders committed, within the two last years, in the baronies in the counties of Kilkenny, and not a single human being has been brought to punishment for any one of these acts!"

DOMESTIC INTELLIGENCE.

INDEPENDENCE.

From papers received from various sections of the Union, it appears that the past anniversary of American Independence was celebrated throughout our land, with increased demonstrations of joy and thanksgiving. "At the celebration in Washington city, Gen. Philip Stewart, a distinguished veteran of the revolution, read the Declaration of Independence, attired on the occasion in the same uniform in which he fought and bled at the battle of Eutaw, and with the same sword which he wielded on the occasion.

In many places, Christians of different denominations united in religious exercises, on the occasion; and took up collections to aid the funds of the American Colonization Society.—The sum collected at the Parks-treet Church, in this city, amounted to \$142 25.

Great Fire in Boston.—The most destructive fire that has occurred in this city for many years, broke out on Wednesday last, about half past 12 o'clock, and raged with great fury for upwards of four hours, during which time it destroyed 15 handsome brick dwellings, and other buildings attached thereto, situated at the corners of Beacon, Charles and Chesnut streets.—The loss is estimated at upwards of one hundred thousand dollars. This calamity originated in a chimney on fire, a spark from which set fire to some shavings in a carpenter's yard. The atmosphere was exceedingly dry and dusty, and the wind blew violently from the north west, which baffled all the efforts of the citizens to check the devouring element at its commencement.—Its progress, was however, at length stayed, after having made its way through seven solid partition walls. The danger was not confined to the streets where the fire raged—the ignited flakes were carried more than a quarter of a mile by the wind and caught the roofs of several houses; but they were quickly extinguished.

The Sheriff of Worcester County, Thomas W. Ward, Esq. has sent in his resignation; and Calvin Willard, Esq. of Fitchburg, has been nominated by the Governor to fill the office.

After a long spell of dry weather, we were on Saturday last blessed with refreshing showers, which caused the heart of the husbandman to leap for joy.

Judge Jackson, of this city, arrived at New York on Tuesday last, in the packet ship Columbia, from Liverpool.

Good Dividends.—The following half yearly dividends have been declared in New-York:—By the Ocean Insurance Company, 6 per cent.; Merchants' Fire Ins. Co. 3-1-2; Eagle Fire Co. 4-1-2; N. York Insurance Co. 5; Union Ins. Co. 5; Pacific Ins. Co. 5; National Insurance Co. 6; Tradesmen's Bank, 4; Bank of America, 2,50

A letter has been received at Baltimore, from the mate of the schooner Mary, Ervin, lately lost near Vera Cruz, in which he mentions that the captain and the crew were drowned, and among them Mr. William James, whose wife resides in Boston, and William Williams, of Boston.

The celebrated Capt. John Cleves Symmes is a candidate for elector in Kentucky, and pledges himself to vote for Mr. Clay, he being decidedly in favor of internal improvements.

On Friday week, two men, one white and the other black, lost their lives from foul air. The black man went to clear out a sewer in a yard, and sunk down, crying for help, when the white man went to his assistance, and both perished, notwithstanding medical aid was near, and every means were used for their recovery.—N. Y. pa.

A promising boy, between eleven and twelve years of age, recently poisoned himself unintentionally by eating Wild Parsnip, supping it to have been "Sweet Anna." He belonged to Amwell township, Pennsylvania.

On Saturday the 26th ult. a man by the name of Elijah Lyons, was shot through the body at Kingston, Upper Canada, by a man by the name of Low, who was authorized by Mr. Haggerman, (the Collector of that place,) to seize smuggled goods in the King's name. Lyons was in the act of smuggling a chest of tea. He was alive on the following Tuesday, but not expected to survive the day. Low was immediately arrested and committed for trial.

Mammoth Radishes.—Radishes have been raised in Providence, measuring 11-1/2 inches in circumference, and 15 inches long.

Executive Appointment.—We learn that His Excellency the Governor, with the advice and consent of the Council, has appointed Thomas Harris, Esq. of Charlestown, to be Warden of the State Prison, to supply the vacancy occasioned by the death of Mr. Bradford.

Paricide.—A man was lately committed to jail in Vermont, charged with having murdered his father, by beating him with his fists.

French Bread.—A Baltimore paper gives an account of a species of bread, made in France, by a mixture of apples and flour, in the proportion of one pound of the former to two of the latter. The yeast is mixed with the flour and warm pulp of the apple, after they have been boiled, and the dough is then considered as set; it is then put up in a proper vessel, allowed to rise for 8 or 12 hours, and baked in long loaves. If the apples are fresh no water is necessary.

On Tuesday last, two stout Rhode-Islanders ascended the Steeple of the first Baptist Meeting House in Providence, by the lightning rod, and affixed a tackle to the point of the spire—209 feet from the earth.—Palladium.

The Mayor has fined several persons for discharging Crackers, for the last few days, and several storekeepers for selling the article.—Many serious accidents occur from the thoughtless discharge of crackers; the following we copy from the Democratic Press of yesterday:—"On Sunday last, a spirited horse, on trial for sale, price \$275, was put into a gig nearly new, valued at \$300, in Fourth, near Pine-Street. While a person was holding the horse and patting him on the neck and head, a boy lighted a cracker, at a cigar behind his back, and threw it under the horse. The moment the explosion took place, the horse jumped forward and ran about 6 squares, when he fell, the shaft of the gig having run into his side, and the gig having been dashed to pieces."—Phila. Jour.

Prisoners Escaped.—Four prisoners lately made their escape from the Jail in Lancaster, by sawing off the bars of their windows, and descending into the yard by means of ropes made of their blankets.

Deaf and Dumb.—One thousand dollars were appropriated by the N. Hampshire Legislature, at their late session, for the education of the Deaf and Dumb belonging to that state.

Singular case of Hydrophobia.—Mr. James Whiting lately died at Hamilton, Washington County, exhibiting in his last sickness strong symptoms of hydrophobia. He had been bitten by a mad dog 30 years before.

Merrimac Factory.—This is the most flourishing and promising establishment of the kind in the United States. The exclusive object of the Company is the manufacturing and printing Cotton Goods or Calicoes. About 500 pieces or 2500 yards are turned out daily. None, however, have yet been prepared for market, the stamping factory having not been in operation. One Factory only is now in operation, in which are employed about 200 females. Another Factory, together with the Printing and Dyeing Works, and the machine shop, will be in full operation in the course of a few months, which will require at least one thousand hands. The population of this village, which previous to the establishment of this manufactory, was a mere wilderness, is now about one thousand. The street on which the dwelling houses are erected for those employed in the Factories, is very handsomely located, being about half a mile in length and fronting a Canal, which conveys the water to the Factories from the old Pawtucket Canal, which was originally made for the convenience of navigation around the Falls, which has been widened and the locks undergone a thorough repair. Another Canal has been projected on which the ground has been staked out for nine more Factories; two it is understood will be erected each successive year. The water privilege surpasses, perhaps, any in the U States, and is estimated sufficient to employ 50,000 persons. Several elegant dwelling houses have been built, and a stone Church is now nearly finished. The plan of the work is very judicious and conveniently arranged, and does honor to the projectors.—Chelmsford Courier.

West Indies.—The accounts from these islands though not abundant in details, are interesting, because, as it appears to us, they are of a portentous character. Every thing seems to indicate the approach, in those insular colonies, of the dissolution of old connexions, if not of the very bands of society. There are three parties, whose interests are radically at variance, viz: those who advocate the plans of parliament for the melioration of the state of the slaves, the resident planters, and the colored people. If the planters would second the efforts of parliament for the gradual improvement of the character and condition of their slaves, backed as they would be by the power of the mother country, the bloody horrors of another St. Domingo insurrection would be prevented; but such is the pertinacity with which they seek to perpetuate the degradation of the negroes,—such is the intemperance with which they oppose the plans of parliament, and the violence with which they treat all who are found among them for the purpose of aiding those plans, that they are likely to precipitate revolt, and bring on prematurely and with an unnecessary aggravation of calamity, the terrible desolations of servile war.

Piracies and murders have become so frequent as to excite no surprise. But, though expected as a matter of course in every account from that quarter, yet the frequency of their occurrence is not only proof of the feebleness of law, but also, of the general prevalence of a spirit of fierce discontent which is fast preparing the way for a revolution and for the erection of new institutions after they shall have been sufficiently steeped in blood.—Troy Sentinel.

Bishop Chase, of Ohio, appears to be prosecuting the object of his mission very successfully in England. One individual, Lady Rosse, has presented him with £300 sterling (\$1332.)

MARRIED.

In this city, Mr. Jared Lincoln to Miss Ruth Howland Bates.
In Portland, Mr. John F. Fraser, Printer, of Halifax, N. S. to Miss Martha B. Beckett, of the former place.
In Providence, R. I. Mr. Israel Ames, of Boston, to Mrs. Maria Eliza Collamore.
In New York, Mr. Charles F. Kupfer, of this city, to Miss Phoebe W. Clark.
In Windsor, Vt. Mr. Hiram Adams, of Boston, to Miss Olivia Prescott, of Burlington.

DIED.

In this city, on Sunday evening last, Mr. George W. Plaisted, of Portsmouth, N. H. 24.—His remains were removed to the latter place for interment.
In this city, Mrs. Elizabeth Bevery, aged 19.—Miss Catherine Trumbull, 32.—Mr. Wm. Taylor, 44.—Mr. Joseph Andrews.—Mrs. Lydia, consort of Joseph Adams, Esq.—Stephen, eldest child of Mr. Elias Bean, 4.
In Wilton, Mrs. Anna Kimball, 42, wife of Mr. John Kimball, and daughter of the late Rev. Jonathan Livermore; she was found dead in bed in the morning by her husband when he awoke, and had not experienced any previous sickness.
In Virginia, Miss Julia Moss, killed by lightning.
In Charleston, S. C. Mrs. Elizabeth J. G. Trevelyan.
In Milledgeville, Geo. Mr. James Rousseau, killed in jumping from a stage while the horses were running.
At Havana, Mr. Henry B. Patton, of this city, late supercargo of the brig Sarah of New Bedford, from N. York.
In Cambridge, John Morland Gray, 19, a member of the senior class in Harvard University.
In Chelsea, Mrs. Lydia Stowers, 76, widow of the late Capt. James S.
In Stockbridge, Mr. Samuel Cooper, 42.
Drowned, at sea, June 18, Wm. Andrews, jr. 13, of this city.
In Hanover, Penn. a son of Mr. William M'Cord, 4, killed by the kick of a horse.
At Pittston, Me. Mrs. Hannah, wife of Mr. Thomas Shea, killed by lightning. She was sitting on a bed reading, with a child in her arms. The child received no material injury.
At Hallowell, Mr. Isaac Clark, aged 83, one of the first settlers of that town. The death of this respectable citizen was caused by falling and striking his head upon a sharp rock.

MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

ARRIVALS AND CLEARANCES SINCE OUR LAST.

TUESDAY July 6.—Arrived, brig Emeline, Horton, Philad. 6.
Also, schs. Billow, Barker, Halifax, 2; Emeline, Jordan, Alexandria, 10; Geneva, Johnson, Hartford; Hoptur, Miller, New Bedford; Equal, Bates, Fredericksburgh, 7; Charles, Myrick, Plymouth, N. C. 8; Dart, Coane, Grand Bank; Polly, Howe, Norfolk, 9; Egnotist, Rich, Provincetown; Delaware, James, Philad. 5; Fox, Pease, Hallowell; Young, Jones, Plymouth.
Same Day—English Sophia, Putnam, Liverpool, N. S.—Also, sloops Haver, Robinson, N. York; S. Korer, Collins, New Haven; Franklin, Brooks, Harwich; Hector, Falcon, and Glib, New York; Vischer, Ingraham, Albany.
Came up from quar. sch. Spy, Kendrick, from Smyrna.—Also, brig Niger, Luce, Palermo.
Clear'd, bark Garland, Hilton, Stockholm; brigs Joseph, Tier, Havana; Wade, Doak, N. York; sch. Venus, Walter, Castine; sloops Experiment, Haden, Nantucket; James, Flower, Hartford; Geo. Washington, Atwood, Albany.
WEDNESDAY—Ar. sch. Humbird, Foster, New York; ballast; Atha, tic, Corson, Baltimore; sloops Cherub, Small, N. York; Sabine, Lewis, Hartford; Traveller, Davis, Providence.
Clear'd, schs. Gen. Jackson, Thacher, St. Thomas; Sophia, Putnam, Halifax; Col. Ramsay, Marks, Balt. Gen. Washington, Baker, Richmond; Wave, Howes, N. York; sloop 1st Donough, Baker, do.
THURSDAY—Ar. steam boat Patent, Portland; sch. Regulus, Hill, from Marselles; new sch. Thorn, Italy, Belfast; sloops Gen. Greene, Higgins, and Champion, Shuckford, Eastport; Native, Bucksport; Rapid, Nantucket.
Ar. at quar. brig Harriot, Trinidad, Cuba; sch. Boston, Cox, Havana.
Clear'd—brigs Buck, Adams, N Orleans—Sea Island, Parker, Savannah—sch. Regulator, Luce, Phila.
FRIDAY—Ar. sch. Eclipse, from N. York; Eliza Ann, Jordan, Alexandria, 12; Unity, Stowey, Phila.
Clear'd—ship New Galen, Hearsay, Martinique; brigs Cipher, Howes, Copenhagen; George, Evans, Surinam; Beaver, Work, do; Ranger, Hedge, Mogadore; Richmond, Sawyer, Richmond; sch. Leo, Spalding, Thomastown.
SATURDAY—Ar. ship Madison, Norris, Cronstadt, 40, Elaineur 33; brig Exchange, Jenkins, Balt.; schs. Zephyr, Ripley, do; O. Branch, Boyd, Wilmington; Widow's Son, Patridge, of and from Eliz. City.
Clear'd—brigs Leader, Stannard, and Mary & Eliza, Shaw, Honduras.
SUNDAY—Ar. brig Halsey, Copeland, N. Orleans, 39 from Balize.
MONDAY—Ar. brig Pedler, Derens, from Cape Monnt, Goree, and Cape de Verdes; sch. Diomed, Blanchard, Matanzas; Boston, Havana.
Also, sch. Phippsburg, Timmis, of Bath, from St. Croix, W. E.
Same Day—Sch. Thomas, Parker, Fredericksburg; sch. Elizabeth and sloop Leopard of Rochester, with lumber; sch. Mercy, Raynes, Deer Isle.
Also, ship Eagle, Smith, Gottenburg; brigs Favorite, Green, of Exbury, N. Orleans, 20 from Balize; Planter, Fisher, Richmond, 10; sch. Lydia, Portsmouth.
Clear'd—brig Adeline, Atwood, Portland—sloop Roebuck, Providence.

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Or, SKETCHES

Of the Lives and writings of

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Records of Societies, Reviews of Works,

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THE HERALD'S HARP.



From the Nova Scotia Arcadian Recorder.

A POETICAL PARAPHRASE,

On the call of Abraham, as recorded by Moses, and alluded to by St. Paul, Heb. xii. ch.

By M. Richey, Wesleyan Missionary.

With faith divine, pre-eminently blest,
The son of Terah heard the high behest—
"Arise, depart! thy kin and country leave,
"The time explore thou'rt destined to receive.
"A race as numerous from thy loins shall flow,
"As gems with which the fields of ether glow;
"Thy splendid deeds, embalm'd by guiltless fame,
"Shall still preserve the fragrance of thy name;
"Whoever dares on thee my wrath to call,
"On him, not thee, its vengeful bolts shall fall.
"On thee shall choicest benedictions rest,
"And in thee every nation shall be blest!"
He heard, and, lost in the transcendent blaze
Of such bright prospects, ceased on Ur to gaze—
Pursued, obedient, the divine command,
And unreluctant left his native land;
Faith's manuduction led his unknown way,
By night his solace, and his guide by day.
In tents he dwelt, exempt from earthly cares,
With his lov'd son and Jacob's favor'd heirs—
Heirs with himself of a revelation bright,
To faith conspicuous, though conceal'd from sight.
Born from above, he only seasons'd here,
And meekly patient saw the live long year,
Full many a time, roll o'er his silver'd age,
With glory crown'd, and with experience sage.
His hallow'd bosom, fired with thoughts sublime!
Disdain'd the limits of both earth and time!
In hope exulting, saw a city rise,
(Magnific pile!) high o'er th' ethereal skies.
Its ample range heaven's vast circumference fills!
Its basis firm, the everlasting hills!
Not made with hands, but built by peerless might,
Its ardent walls repel the dazzled sight.
The proudest works of human art shall die,
The tapering pyramid that pierc'd the sky,
Th' imperial mansion and embattled wall,
These, undermined by wasteful time, shall fall.
Yea! every star that glids the midnight scene,
Mild Phoebe's crescent, and majestic mien;
The sun! bright centre of attendant worlds,
Who day alternate from his bosom huris—
Time shall destroy! and not a trace remain,
To mark the bounds of the celestial plain.
But thou, fair Zion! destined to endure,
When nature dies! shalt ever stand secure;
With growing beauties shall thy structure shine,
Endless thy reign, thy architect Divine!

TIME AND ETERNITY:

AN INFANT'S HYMN.

How long, sometimes, a day appears!
And weeks, how long are they!
Months move so slow, as if a year
Would never pass away.

It seems a long, long time ago,
That I was taught to read;
And since I was a babe, I know
'Tis very long indeed.

But even years are passing by,
A day soon must be gone;
For day by day, as minutes fly,
Eternity comes on.

Days, months and years, must have an end:
Eternity has none;
'Twill always have as long to spend
As when it first begun.

Great God—an infant cannot tell
How such a thing can be;
I only pray that I may dwell
That long, long time with Thee.

MINISTERS' MONITOR.

EXTRACT FROM SMITH'S LECTURES.

A Minister of the gospel should be a man of tender sympathy and sensibility of soul.—A tender sensibility of soul, which easily interests itself in the joys and sorrows of other men, forms a very essential qualification in a minister of the gospel. His office perpetually presents him with objects of compassion, and his affection moves him to feel and to commiserate their situation. Without this, the sins and miseries which he daily beholds, would become so familiar as to make no impression; nay, they would expose him more than all other men to the danger of becoming altogether callous and unfeeling.

A minister should never allow himself to behold with indifference any misery, of body or mind, among his flock, or indeed among his fellow men. He should remove or relieve it, or contribute to do so, if he can, and supplicate the Father of all consolation and mercy in their behalf, whether more be in his power or not. This is his duty, even if they should be ungrateful and insensible to his kindness. Thus Christ wept over Jerusalem and prayed for those who nailed Him to the tree. If the office of a minister calls on him to attend thus to the body, how much more to the soul! The ignorance, the guilt, and the dangers of immortal souls intrusted to his care, are what must deeply affect him, if he is not past feeling and altogether hardened. Let ministers beware of a torpid insensibility, a disease that would not only destroy themselves, but also those that hear them. For an insensible, who is consequently an inanimate preacher, communicates the same disposition to his hearers. If the minister nods the people will slumber.

Let ministers feel as Paul did when he delivered his last sermon to the Ephesians—he did it with many tears, the people wept sore, fell on his neck, kissed him, and sorrowed most of all, because he said they should see his face no more. "O how deep into the heart go those periods that are sown in the unforced, unlimited tears of the preacher!"

LADIES' DEPARTMENT.

From the Family Visitor.
FEMALE INFLUENCE.

Married Ladies.—The influence which is peculiar to married ladies, results from their connexion and intercourse with their husbands and their children. It is in vain for a man to say, my wife shall not wear the 'brecks.' Now and then, perhaps, when their wills come in direct contact, he may keep possession of the field, and flatter himself that he has won the victory. But even then, his generosity, if he have any, will induce him to wave any advantage he might have derived from it. And nineteen times in twenty, while he thinks he is pursuing an independent course, and assumes all the credit of his success, the suggestions or persuasions of his companion are influencing his opinions and controlling his conduct. If in addition to the usual charms of her sex, she possesses gentleness of manners, sweetness of disposition, and a well cultivated mind, it must require a singular share of obstinacy to withstand her influence in a single instance.

As it regards the rising generation, the case is still more plain. Children, in the early period of life, are almost wholly under the care and direction of the mother. Their minds are developed under her tender and constant cultivation. Their characters are usually formed at that early period, when their ideas being few, impressions are easily made, and when they naturally apply to their mother for advice and instruction. Besides the greater freedom, which is observable in their intercourse with her than with their father, and the fact, that they are almost continually in her society, it constitutes a great part of her occupation to unfold their tender powers, and impart to them the rudiments of their education.

A pious, intelligent, and faithful mother, is the greatest earthly blessing that a merciful Providence can bestow on a child. If she performs her duty, her offspring will rise up and call her blessed. It is evident from the biographies of Washington and Dwight, that their intellectual and moral greatness was derived from the blessing of Heaven on the instructions and advice of their mothers. The same is no doubt true of many, if not all the worthies of our land, and the benefactors of our race.

RECIPE FOR A LADY'S DRESS.

"Let your Ear-rings be Attention, encircled by the pearls of Refinement—the diamond of your Necklace be Truth, and the chain Christianity—your Bosom-pin be Modesty, set with Compassion—your Bracelets be Charity, ornamented with the pearl of Gentleness—your Finger-rings be Affection, set round with the diamonds of Industry—your Girdle be Simplicity, with the tassels of Good-humor—let your thicker garb be Virtue, and your drapery Politeness—let your shoes be Wisdom, secured by the buckles of Perseverance."

TEMPER.—The first and most important female quality, is sweetness of temper. Heaven did not give to the female sex insinuation and persuasion, in order to be surly—it did not make them weak, in order to be imperious—it did not give them a sweet voice, in order to be employed in scolding—it did not provide them with delicate features, that they might be disfigured with anger.

PARENTS' DEPARTMENT.

From the Christian Register.

BRIEF HINTS TO PARENTS.

It is of the utmost consequence that the first impressions made on the minds of children respecting the Divine Being be correct and encouraging. They should be taught that he is the giver of every good, the author of all felicity; that he is love itself, and delights in our happiness. Impressions like these, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence and gratitude, and be a better foundation for a practical assent to the truths of the gospel than creeds and catechisms got by heart. And as age unfolds the capacity, the doctrines of Christianity ought to be presented in the simplest forms. No religious instruction is better suited to the minds of children, than that derived from the precepts and example of Christ; and no part of his example is more calculated to touch their hearts, than the compassion and the tenderness which he so perfectly displayed.

It is by refining and exalting the motives to action, that parents promote the happiness of their children. Therefore, it is a very interesting part of religious education, to fix on the young mind a conviction, that religion is not an occasional act, but the effect of an indwelling principle of divine grace, by which their common acts are to be governed, and their evil propensities subdued; that the indissoluble connexion between religion and moral rectitude must ever be maintained—if ye love God, ye will avoid evil, and do good; and that it is the purity of the motive, which not only gives worth and beauty, but which, in a Christian sense, gives life and energy to the best actions; and without pure motives, acts of devotion, however splendid, will not be accepted in the Divine sight.

When love to God, and love and good will towards men, have been early impressed, as essential doctrines of Christianity, and the mind has been taught to approve itself, by its consciousness of having performed its duty; young people entering into life and acting for themselves, who have imbibed these principles, will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May parents, therefore, not suffer the lively season, when the hearts of their children are flexible, and their love ardent, to pass by, without impressing, by example and precept, those principles, on which their happiness in time and eternity depends.

In closing these hints, permit me to say, that, whatever may be the event of a pious education to the child, it is very important to parents to have acquired themselves of the incumbent duty of "training up their child in the way he should go." Those who, though mourning over a prodigal child, can appeal to the Searcher of hearts, for having endeavored, to the best of their knowledge, to lead him in the path of rectitude, must have feelings and reflections widely different from those parents, who, though also lamenting the evil course of their offspring, feel their own neglected duty of seasonable care and instruction greatly increasing the bitterness of their sorrow.

LONG PRAYERS.—Whitefield was one evening at a gentleman's house, and at the hour of family worship the gentleman prayed. He was immoderately long, and when he, at length, concluded, Whitefield said to him, "Sir, you prayed me into a good frame, and you prayed me out of it again."

SAILORS' FRIEND.

THE SEA CAPTAIN.

The stage was crowded with passengers as it passed from New York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavored to excite the attention of the drowsy company, by giving a relation of his own situation. He had been to sea in a fine ship: in a dreadful storm his ship had been wrecked, every cent of his money and all his property destroyed, and every soul on board had been lost, except the captain, who had saved his life by being on a plank, at the mercy of the waves, for several days together. The company were interested in this narrative; they pitied the poor unfortunate captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath.—Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B. one of the passengers, invited the captain to walk on before with him, and they would step into the stage when it should come up. The proposal was agreed to. They walked on alone. Says Mr. B. did I understand you last night—the stage made much noise: did you say that you had lost your ship? 'Yes.' That all your crew were drowned except yourself. 'Yes.' That you saved your life on a plank. 'Yes.' Let me ask you one more question: when on that plank, did you not vow to your God, that if he would spare your life, you would devote that life to his service? 'None of your business,' said the captain, angrily. The stage by this time came up, and they entered it. Towards evening, as the stage was entering Providence, the captain informed the company that he should not sup with them, as he was so unfortunate as not to have any money. Mr. B. takes from his pocket, and offers him a handsome bill. 'No,' says the captain, 'I am poor, yet I am no beggar.' But, replied Mr. B. I do not give it to you as a beggar, but as to an unfortunate brother. You must learn that I profess to be a Christian, and I am taught by my religion to do good unto all men. The gospel prescribes no limits to benevolence; it teaches us to do good to all. The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The company supped together, and the capt. bid each adieu, after having asked Mr. B. when he left town. He was informed, on the morrow at sunrise. They then parted, as it was supposed, for ever. The captain went home with a heavy heart, while Mr. B. retired to rest satisfied that he had honored his Father who seeth in secret. He was surprised the next morning at day light to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The capt. took his hand, pressed it and said, 'Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I did while on that plank, vow to God, that I would live differently from what I ever had done; and by God's help, from this time forward, I am determined to do so.' The captain could not proceed; they pressed each other's hands, and parted, probably to meet no more in this world.

YOUTH'S DEPARTMENT.

A LETTER FROM A YOUNG PERSON TO HIS FRIEND.

MY DEAR FRIEND,

One of old, celebrated for his wisdom, has beautifully observed, "The fear of the Lord is the beginning of knowledge," Prov. i. 7. The reading of which passage, I am confident, causes a conviction of condemnation and default to arise in both our hearts. You will perceive, according to the maxim, which is founded upon the imperishable rock of Divine truth, you and I have been years in the pursuit of knowledge, and ultimately we are necessitated to confess we have not attained even "the beginning of wisdom," Prov. ix. 10. We ought to feel, and I hope we do feel a degree of remorse at this dreadful reflection; and I trust, we shall be no less convinced of our criminality, than we shall be really anxious "to redeem the time which is lost." We ought to feel a more than usual degree of penitence, when we consider the innumerable privileges and advantages God has favored us with, and the excessive negligence we have been guilty of, in not attending to them, by giving our bodies and souls to his service. We have had the means and opportunity of acquiring that wisdom which Solomon represents as "the principal thing," Prov. iv. 7, and which the ever-blessed Redeemer of the world assures us "is the one thing needful." "But one thing is needful, and Mary has chosen that good part, which shall not be taken from her," Luke x. 42.

We have had the blessing of religious friends, and consequently the pious instructions they have imparted to us; we have the privilege of attending the house of God. God has shewn his power to save, and manifested his all-redeeming love before our sight. We have seen persons fall down by the power of an unseen hand, and earnestly solicit the pardon of their sins and the favor of God, who, before, were the servants of Belial, and subject to his power. Yea, and have not we ourselves sometimes known experimentally the efficiency of his power to save, and felt the merits of his death. We, like Chorazin and Bethsaida, have seen "the mighty works which God hath wrought," and said, 'we, like these cities, are subject to the awful denunciation which is recorded in his Word, for we have not profited according to our means of instruction. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon, in the judgment, than for you. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell," Luke x. 13, 14, 15. Oh!—remark the similarity between the case of Capernaum and us; Capernaum was "exalted to heaven" by her privileges, she was favored in a special way by the ministration of God's word by his Apostles. Yea, Christ himself visited Capernaum, and preached the word unto them," Mark ii. 2.—And has not God, in a special manner, exalted us

to heaven by our privileges?—Capernaum itself has not been more favored than we are; we have regularly attended the ministry of Christ's servants, heard his word faithfully preached, and Christ himself has once lived in our hearts, "the hope of eternal life." But alas! like Capernaum, we have abused our privileges, we have slighted the counsels of the Omnipotent Jehovah. We not only merit, and are subject to the curse which God denounced against Capernaum, but Holy Writ abounds with passages, which equally apply to our fallen state. Let us read, and while we read, tremble, at God's threatening to the Church of Ephesus. "Unto the angel of the Church of Ephesus write; nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent," Rev. ii. 4, 5.

Upon reviewing our past lives, what abundant cause of gratitude have we for the preservation which God has afforded us, though we have been sinning against him with "a high hand and an out-stretched arm;" and for providing, by the death of his only begotten Son, a propitiation for our sins, and the sins of the whole world. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15. Let us then, my dear friend, return to God; we surely have experienced enough of the evils of our present conduct. When we are in trouble, or difficulty, we have been accustomed to banish thought, if possible; but if we sincerely turn to God, most of our usual trials and troubles will vanish, as they generally proceed from sinful actions; and we shall find the ways of religion to be "ways of pleasantness, and all her paths, paths of peace," Prov. iii. 17.

Trifling, or levity of behavior, is a sin to which you and I are much addicted; and I believe it will prove the greatest sin and difficulty which we have to contend with in our way to heaven. Dr. Hawcett has strikingly remarked, "On account of levity of temper, the golden hours of youth are wasted to idle purpose: their projects, like the web of Penelope, are repeatedly woven and unravelled out again." So it has proved to be with me, and I doubt not, but it is the same with you; we have repeatedly vowed and vowed to serve the Lord, and we have as frequently broken those vows. The inconstancy of youth in most things, cannot be too greatly lamented; but in matters of religion, and where the well-being of the soul in eternity is concerned, it is the direst of evils. The complaint against Ephraim may be properly applied here, "Oh! Ephraim, what shall I do unto thee? Oh! Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away," Hos. vi. 11. In returning to the Shepherd and Bishop of our souls, let us place our reliance on God. Youth, in general, and we in particular, are accustomed to place too much confidence in ourselves. Let us remember that God should be our all, and every thing that we do, and every vow we make, should be done in and through our Lord Jesus Christ.

"We plant and water all in vain,
Unless thou dost afford,
The former and the latter rain,
According to thy word.

"Success depends on Thee alone,
To Thee the praise was due,
When David with his sling and stone,
The haughty champion slew."

Whatever we do, let us do it now. *Tempus fugit.* Who knows but that you or I, before sun-set, may be in an awful eternity. It is certainly our duty to present the prime of our life which God has given, and health of body which he has so highly favored us with, to his service. Let us not put it off one moment longer.

"Procrastination is the thief of time."
May the God of all grace help us more than ever to be determined through the merits of Christ, to live to his glory. "Wherefore, let us beseech Him, to grant us true repentance, and his Holy Spirit, that those things may please Him, which we do at present, and that the rest of our life hereafter, may be pure and holy, so that at last, we may come to eternal joy through Jesus Christ our Lord." E. Y. I.

BIBLE ANECDOTES.

The aged Sunday School Scholar.

A visitor noticed an aged negro conning over the holy page with the most ardent and diligent devotion; "what, do you think to learn to read, old man?" said the visitor: he replied, "O yes, massa, me soon learn to read now." "But do you know any thing about the Bible?" "Yes, massa, I know—God teach me himself long before, and make me love de truth—but I do so want to read dis blessed book before I die!"—Hope, prayer and praise was in his look as he said it; and he again turned to his lesson as a little child. What a commentary on the gospel precept—"press forward toward the mark, for the prize of the high calling in Christ Jesus;" and what are the pious desires thus expressed by the poor and ignorant negro, but the very thoughts of the Psalmist: "O how I love thy law—it is my meditation all the day—how sweet are thy words unto my taste! I day, sweeter than honey to my mouth!" *Lon. Mag.*

The Pious Stage Driver.

A traveller taking the outside seat of the coach, and next the driver, (an honest looking negro, of sober demeanor, and neat apparel,) soon perceived from the tenor of his remarks, that he was piously inclined, and though strangers before, they soon rejoiced together, seeing they were fellow travellers on the high and holy way of Zion. Near thirty years this poor negro had been walking in the truth, and yet in the bond of slavery, and though in his own words "he was slave now, his massa no set him free when he die;" yet a Heavenly Master had died and set him free forever from a harder slavery, "the bonds of sin and death." He stated that, when first converted, his worldly minded master sought to turn him aside from the Heavenly way. He said, "when my massa first find me pray, he give me lash thirty time; but O! me pray next time too! but I much afraid my poor massa have me to bad place; for he die poor sinner, never sor-

ry." How bright and pleasantly shines the light of truth here: it may well remind us of the earliest examples of faith and suffering; so this humble follower of the Lord Jesus was numbered among those, who, through faith and patience, inherited the promises—"who endured trials of cruel mockings and scourging, being destitute, afflicted and tormented."—Such are the effects of the Bible! how very important then the instruction of the ignorant in Divine Truth. *ib.*

VALUE OF THE SCRIPTURES.

Extract from the Speech of the Rev. Dr. McMurtry, before the American Bible Society.

There are scenes which occur in every day's observation of one, the duties of whose sacred office lead him to be the frequent visitor of the abodes of poverty, and often to sit by the bed of sickness and death to administer the consolations of religion to the distressed and the dying; which set forth the excellence of the Bible as adapted to the present state of man, in a way which no powers of human understanding could unfold, and which the most captivating displays of human eloquence would fail to impress on the heart.

Ah! sir, could we present to the view of this assembly to-day, the interior of one of those innumerable dwellings in which is exhibited to the eye of the observer every form of human wretchedness; where guilt and hopelessness had once added their gall to the wormwood of poverty and sorrow; but which have been cheered and blessed with the word of eternal life, which puts imperishable wealth into the possession of the poor, which diffuses joy and gladness into the afflicted heart, and pours down the light and glory of Heaven on the darkness and corruption of the tomb! Could we witness the change produced; could we see the content and gratitude of the heart, giving animation and serenity to the features; and could we hear the thanksgiving and praises to a God of Providence, poured plentifully forth to sweeten and bless the scanty crust of bread and cup of water! Could we present to the view of this assembly one of the many victims of vice and of ignorance and of profligacy, once lost to relatives, lost to society, lost to God and to Heaven; who have by its renovating power been reclaimed, and raised to respectability and usefulness! Could we present to view one of the innumerable instances which have occurred in which the child of affliction has been taught to rejoice in tribulation, and the victim of disease to resign up his spirit in hope of future glory; no other argument would be necessary to bring with irresistible force to the conviction of all, the importance of the object contemplated by this Institution.

MISCELLANY.

The Exceeding Sinfulness of Sin.

Could hypocrites or sinners act in the manner they do, if they were impressed with the omniscience of the Redeemer! An habitual impression that God is witness to, and well acquainted with every thought that passes in the heart would be calculated to produce the happiest effects. But what shall we say? Christ told Judas that he knew the device of his heart; and Judas, though well warned, waxed worse and worse; and betrayed him. The devil firmly believes that God knows all his thoughts; and though he trembles, his malice is unrelenting, and his assiduity is unremitting. Though he knows that God sees him every moment, he perseveres for the shortest space, desists from sinning, not though his chains hourly put him in mind that he will be called to an account, and receive everlasting punishment. Sinners are of their father, the devil. Possessed of the same image and actuated by the same spirit, they do his works. Ah! sin, what a thing art thou! Will neither the inspecting eye of Jehovah, nor his mighty arm, lifted up in his threatnings, nor hell-fire and chains of darkness stop thy mad career, and deter thee from running on the thick bosses of God's buckler! Will nothing stop thy rapid torrent, or change thy wandering course—nothing but the grace and love of that Redeemer whom Judas betrayed!

CONVERSION OF A DEIST.

Francis Junius the younger was a considerable scholar, but by no means prejudiced in favor of the Scriptures, as appears by his own account, which is as follows:

"My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book into my way in that library of his, in order to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament, thus providentially laid before me. At the very first view, as I was deeply engaged in other thoughts, that grand chapter of the evangelist and apostle presented itself to me, *In the beginning was the word, &c.* I read a part of the chapter, and was so affected in reading it, that I became instantly struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all in amazement; and I was so agitated the whole day, that I scarcely knew who I was. "Thou didst remember me, O Lord my God, according to thy boundless mercy, and didst bring back the lost sheep to thy flock!" From that day, God wrought so mightily in me by the power of his Spirit, I began to have less reliance for all other studies and pursuits, and bent myself with greater ardor and attention to every thing which had a relation to God."—*Lon. Ec. Mag.*

THE CROSS OF CHRIST.

Art thou tempted to think sin a trifle, and to forget its foul malignity? Think of the cross. It reveals its utter loathsomeness and abomination.—Think of him, whom thou hast pierced; and mourn.

Art thou in Prayer? Remember Calvary; and may the blood of Christ, sprinkled upon thy conscience, while it tells thee to whom to pray, and how to pray, give thee the holy confidence of a child, crying Abba, Father.